Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CONTRIBUTED NOTES.

A Note on the Pronunciation of יהוה.—It may be accepted as a fact that the word is formed by prefixing י to the root הוה. We then inquire the meaning of the י prefixed. We find it used to form an imperfect of a verb, to form a few appellatives, and to form quite a number of proper names. We might conclude at once that יהוה is a proper name rather than an appellative or a verb. If it is a name rather than a verb, then the analogy of *name*-forms instead of *verb*-forms must be sought to help us decide its probable pronunciation.

We need to consider only those formed from ל״ה roots. The following facts appear. All names formed from such roots, and that appear without prefixed י or ת, end in ה־, except שָׁוֵה and יָקֵה, and one or two formed like the participle, unless the third radical appears quiescing as ו or י־.

All the names from such roots having י or ת prefixed and ending in the letter ה, end in ה־, except יִפְנֶה and יִבְנֶה.

Thus we find such names as these: יוֹרֶה, יוֹשֶׁה, יִטֶּה, יִמְלֶה, יִמְרֶה, יִסְכֶּה, יְהוּדֶה, יִשְׁוֶה, יִשְׁפֶּה, יִתְלֶה, תִּקְוֶה, תִּרְצֶה.

Among these we have יִשְׁוֶה and תִּקְוֶה like יהוה in having the second radical ו as well as ending in vowel letter ה.

Following the analogy of these names it would seem probable that יהוה also ended in the sound ה־. In determining the vowel of the first syllable from analogy, we find no names with י prefixed before ה to help us. But we find it before the gutturals ח and ע taking the vowel ־ or ־ָ, and we may suppose the vowel of the י in יהוה was likewise either ־ or ־ָ. Thus we have יַהְוֶה, יַהְוֶה, יַהְוֶה or יַהְוֶה as the probable form of the name, and of these יַהְוֶה is the most probable.

B. C. TAYLOR,
Crozer Theological Seminary.

A-bi-e-shu-' = Ebishum. — In the preface to the third volume of the *Records of the Past*, Prof. Sayce has a long introduction on the Hammurabi dynasty, and, among other things, he says: "Contemporaneous documents lately discovered at Niffer prove that the true name of Ebisum, who is made the eighth king of the first dynasty, was really Abesukh." These tablets were not found at Niffer. Compare HEBRAICA, Oct., 1889, where, in commenting on the Kh. (= Khabaza) collection purchased in London for the University of Pennsylvania, I said: "One of the most interesting things connected with these collections was